276
531 Fig. 11. Pipe Plug. One-half natural size [as shown in the original].

An example of Auin decoration.

The design is scratched on the wood with a needle; the dots are pricked in.

a, hole for a string
a^1, side view
b b, long part
c, point
d, side view of the point

The Bushman second from the right in Photo. 1 is wearing the pipe plug around his neck.

276
439 The hemp is cultivated by the Kaffir in Oas, by the Betschuana in Chanse Veld, and probably also by White farmers. The Auin acquire it through barter.

249 The Auin maintain, furthermore, that they are capable of growing hemp themselves. This "cultivation" is done in the following manner: in soft sandy soil a circular area, 30 to 40 centimeters in diameter, is surrounded by a little dam a few centimeters high. Using one finger, ten to 15 holes are made in the area surrounded by the dam, and a hemp seed is placed in each hole. The "seedbed" is then kept well under water.

/149 cont./

249 [177] [273] The Auin have copied this procedure[1] from the Bergdamara of Oas.

The process of fermentation is unknown.

[1] [i.e., of growing hemp.--Analyst]

K. Toys, Games, Sport

524 Little bows and arrows serve as children's toys.

A Chinese puzzle game is played by young and old, men and women alike. I have chosen the above designation because of the nature of the game.

The partners sit opposite each other in a crouch.

Both tap their thighs with both hands in rhythmic alternation and at the same time murmur meaningless inarticulate sounds.

One partner then suddenly extends his right or left hand toward the other or makes some other kind of motion with his hand. The point, now, is that the opponent must immediately extend the same hand or respond to the given motion with a similar one; in short, he must not allow himself to be confused. [Fig. 11 appears here.]

If, for instance, the opponent motions with the wrong hand or makes any other mistake, his partner very briefly signals his advantage by making a throwing motion with his hand or by striking his right index finger on his left fist (intended to signify: "I am breaking his, that is, the opponent's, head in two"). The game is not interrupted by these rapid signals.

/150/ The entire game is played at a fairly rapid speed.

Sometimes several men sit across from one another and take turns in the matches. Even little boys take part in the game of the adults.

[171] The Herero and Bergdamara play a similar game. The Auin, however, maintain that it is an original Bushman game.

Prizes are not awarded. They play purely for the "glory."

525 Game of chance: this bears great resemblance to the Chinese puzzle game, except that the participants also tap the ground with their knees. The "killing," that is, defeat of the opponent, is indicated by a loud exclamation without interrupting the progress of the game. The stakes (for instance, tobacco, food)

2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

that among the Bushmen all game is shared out among the members of the band. To what extent the same elaborate rules of division exist in the other tribes is difficult to determine. The only other indication of similar practices is found in the texts obtained by Bleek and Miss Lloyd from the Cape Bushmen. Only a selection of these have so far been published, and the information contained in them is rather fragmentary. But it appears that women, for example, were not permitted to eat the meat of the shoulder blades, lest the men subsequently prove unsuccessful in hunting; that the man who shot the animal might not take part in cutting it up; and the bones which were left over had to be carefully put aside in certain special ways.[1] Obviously such usages hint at an elaborate procedure in regard to the cutting up, distribution, and treatment of the meat; and one can only regret that all the details relating to them have not yet been made available.

Narcotics

As narcotics the Bushmen use chiefly tobacco and dagga (*Cannabis sativa*), the latter a herb with marked intoxicating effects. All grown-up people, and even small children, smoke tobacco when they can get it. They do not cultivate it themselves, although a few men among the Auen and the Naron are said to have made slight efforts to grow tobacco and dagga after the manner of their Bantu and Bergdama neighbours.[2] Almost all the tobacco used by the Bushmen is imported through trade or obtained by service with other peoples, and they are always extremely keen to acquire it.

In the north-west their pipes (Plate XI) are generally tubes of serpentine, some 3 inches long and rather wider at one end than at the other, which are cut and hollowed out with the iron spear point or with a knife, or even with a small stone drill. The hollow shin bones of small buck are also sometimes used, but nowadays the most prevalent form of pipe is an empty cartridge-case! Pipes consisting of an antelope horn were largely used by the Cape Bushmen. Near the point of the horn was made a hole, into which was inserted a reed tube, and on top of this was fitted an elongated clay bowl to hold the tobacco. When these pipes were used, some water was put into the horn, the mouth applied to the large orifice of the horn, and the

[1] Lloyd, *Further Bushman Material Collected*, 15; Bleek and Lloyd, *Bushman Folklore*, 271 sqq.
[2] D. F. Bleek, *The Naron*, 18; Kaufmann, op. cit., 148–9.